

MEMORIAL TO A GREAT ETHNOLOGIST
AND EXPLORER

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sledding, travelling alone or with one companion over many miles of frozen tundra and sea ice in the coldest and stormiest months of the Arctic year. Such was the young New Zealander's introduction to the Arctic and the way of life of its people....

With the coming of spring Jenness set out for Camden Bay to join the other members of the southern party of the expedition under the direction of Dr. R.M. Anderson. While there he made an archaeological survey of the 100-mile stretch of coast between Camden Bay and Demarcation Point, and spent about seven weeks excavating Eskimo ruins on Barter Island, the first archaeological excavations that had been made east of Point Barrow.

Jenness' first year in the Arctic ended in July 1914, when the expedition's schooners left Camden Bay and sailed eastward to Dolphin and Union Strait, where he was to meet with another though very different, Eskimo people, named by Stefansson the Copper Eskimos, most of whom, before Stefansson worked among them in 1910-11, had never seen a white man....

LIFE AS AN ESKIMO

To obtain a faithful picture of the life of the Copper Eskimos, Jenness chose an approach that in those days was not often employed by ethnologists. He entered into their life directly, as one of them. He attached himself to an Eskimo family and became the adopted son of Ikpukhuak, one of the foremost hunters and respected leaders of the Puivlik tribe of southwest Victoria Island, and his jolly wife Higilak (Ice House), who was not only proficient in the ordinary and burdensome duties of an Eskimo wife but was also a shaman in her own right, a talent that saved Jenness from a local murder charge. Jenness lived with these people in their snow houses in winter and skin tents in summer, observing and recording the vastly different modes of life according to season. He joined in the hunting and fishing on which their life depended, travelling by dog team and sealing on the ice in winter and sharing their nomadic existence in summer as they roamed the tundra, fishing in lakes and streams and hunting caribou in the interior of Victoria Island. Jenness' first year among the Copper Eskimos is best summarized in his own words: "Thus was completed the project that I had outlined for myself the previous winter. By isolating myself among the Eskimos during the months just past I had followed their wanderings day by day from autumn round to autumn. I had observed their reactions to every season, the disbanding of the tribes and their reassembling, the migrations from sea to land and from land to sea, the diversion from sealing to hunting, hunting to fishing, fishing to hunting, and then to sealing again. All these changes caused by

their economic environment I had seen and studied; now, with greater knowledge of the language, I could concentrate on other phases of their life and history." (*The People of the Twilight*.) Few now living can comprehend what a demanding, dangerous and rich experience it was....

FLOOD OF PUBLICATIONS

...Jenness worked up his field notes for publication in the reports of the Canadian Arctic Expedition. The result was a flood of publications issued in rapid succession from 1923 to 1928 and two others in 1944 and 1946. Those dealing with the Alaskan and MacKenzie Eskimos have already been mentioned. Two of them, on mythology and string figures, also included the Copper Eskimo data on these subjects. The first of the monographs on the Copper Eskimos alone was a classic which assumed its place immediately not only as the definitive work on a little known but important segment of the Eskimo population but also as the most comprehensive description of a single Eskimo tribe ever written. The anthropometric data in Part B consisted of measurements that Jenness had made on 82 males and 44 females belonging to 11 of the 17 groups of Copper Eskimos. The next substantial work to appear was a large volume, *Songs of the Copper Eskimos*. The songs, recorded on a phonograph, were sung by men, women and children from almost all parts of the Copper Eskimo area. The musical transcription and analysis of the 137 songs were by Helen H. Roberts of Columbia University, the introduction, texts and translations were by Jenness. This volume represents the largest single collection of songs from any Eskimo area. The last of the Canadian Arctic Expedition reports dealing with the Copper Eskimos was *Material Culture of the Copper Eskimos*. A half dozen shorter papers appeared in the "American Anthropologist", "Geographical Review", etc., including the "Blond" Eskimos, which contested Stefansson's view that the Copper Eskimos had physical characteristics suggestive of white, early Norse, admixture. These articles and the volume, *The People of the Twilight* completed Jenness' major writings on the Copper Eskimos.

Jenness' researches extended far beyond Coronation Gulf and the Arctic coast westward. He made field studies among a number of other Canadian tribes (the Sarcee, 1921; Carrier, 1923-24; Sekani, 1924; Beothuk, 1927; Ojibwa, 1929; Salish, 1935), and published on their ethnology and historical background. Many other papers dealt with special aspects of Indian and Eskimo culture, history and economy. His *Indians of Canada* is the definitive work on the Canadian aborigines, dealing comprehensively with the ethnology and history of the Canadian Indians and Eskimos. The usefulness of this book is enhanced by its arrangement, the first half being topical with separate chapters on language, material culture, economic conditions, religion, social and political